

spirit into the minds of all those with whom they come into contact. The bishop, in closing his very interesting and forcible address, spoke for a few moments on the problem with which the Church is confronted in the Southern States, viz., the right way to deal with the great and important negro question. There are no less than 8,000,000 negroes in the Southern States, all of whom are very religiously inclined, but the mass of whom are not moral. The black people, he said, were 1,000 years behind the Anglo-Saxon race, and it was one of the most serious questions of the day in that part of the world as to what the Church of England could do for them. It was indeed a most perplexing question, and one most difficult to answer. The bishop concluded by asking the prayers of his hearers for wisdom and bravery, so that he and others, placed in a like position with himself, might be rightly guided by God in the matter. His last words were addressed to the undergraduates of the university, asking them to cultivate more and more a true missionary spirit in the university, reminding them, at the same time, that one of their own graduates (Mr. Rowe) had but a few days previously been chosen to fill the most difficult post of Bishop of Alaska. The bishop's address was listened to throughout with the closest attention, and at its close a very hearty vote of thanks was tendered to him and to Mr. McBee by the Provost on the part of all those who were present. After singing a hymn, the bishop pronounced the benediction and the proceedings were brought to a close.

ST. ANDREW'S BROTHERHOOD CONVENTION.

The Convention of the Ontario branch of this society commenced on Friday, Oct. 25th, with a general service which was held in St. Luke's Church, Toronto, at 8 p.m. The church was crowded at this service, by far the great majority of the congregation being composed of men. Both the Lord Bishop of the diocese and the Lord Bishop of Kentucky were in the body of the church, besides a number of clerical delegates. The clergy who took part in the service were the Rev. J. Langtry, rector of St. Luke's; the Rev. Canon Sweeny, D.D., R.D.; the Rev. J. Croft, rector of Markham; and the Rev. E. A. Welch, M.A., the Provost of Trinity College. A notable feature of the service was that the organ was played by a clergyman, the Rev. C. Mockridge, B.A., curate of St. Luke's Church, and the choir led by another clergyman, viz., the Rev. C. J. Boulden, M.A., of St. James' Cathedral. The whole service from beginning to end was thoroughly congregational, and the hearty and universal singing and responding throughout was a treat to listen to, everyone present appeared to be so thoroughly in earnest. The Rev. Canon Sweeny read the prayers and the two lessons were read respectively by the Revs. J. Langtry and J. Croft. The Provost of Trinity preached a most earnest and eloquent sermon from the words, "I am Alpha and Omega, the beginning and the ending, saith the Lord," Rev. xii. 13. He declared that great responsibility rested upon the one chosen to deliver the opening sermon at such a Convention as this one, for he would be looked to to give the key-note to all the addresses and sermons which would follow during the course of the Convention. No better key-note could be given on such an occasion than that which he had chosen for his text, viz., Jesus Christ. It was He who was the Alpha and Omega, the beginning and the ending of all good work. The work of the St. Andrew's Brotherhood was one, and one only, viz., that of bringing men to Christ. The methods of such work might be, and indeed were, manifold, but all pointed in one and the same direction, and all had one and the same goal. The members of the Brotherhood might be in some instances Sunday-school teachers, or members of choirs, or leaders of men's clubs. Although their work might vary, yet their object was in every instance one and the same, viz., the salvation of men through Jesus Christ. In speaking of the value of moral force, the preacher said that the members of the Brotherhood should strive hard to concentrate all their various efforts upon the one object of the Society. In ancient days Rome and Carthage were great rivals, the one in Europe

and the other in Africa, and each one strove hard to gain the mastery. In Rome, Marcus Cato, when addressing the Roman Senate, invariably ended up his speeches with the words "Delenda est Carthago," "Carthage must be destroyed." Upon one occasion he threw down a bunch of grasses on the floor of the Senate House which had, he said, been picked three days before at Carthage, and then he ended up his speech with the words, "Carthage must be destroyed." Thus he kept the fact of the existence of Carthage vividly before the people, as also the fact that it must be got rid of if Rome wished to become the mistress of the then known world. In the end, as readers of history know, Carthage was destroyed and the absolute sovereignty of Rome assured. Again, in later days, William Wilberforce concentrated all his efforts to bring about the suppression of the slave trade throughout the British Empire, and in the end he succeeded, though not without a hard and stubborn fight. St. Paul said, "This one thing I do . . . I press toward the mark of our high calling in Christ Jesus."

There were many hindrances to the perfect fulfilment of the work of the Brotherhood. Some allowed self-seeking to take the place of Christ-seeking; others again were censorious and critical, instead of being sympathetic. Others were slothful, others again lacked moral courage. All these various hindrances must be fought against and overcome by the help of God. We must learn to "endure hardness as good soldiers of Jesus Christ." Above all things, live pure lives. In this connection the preacher quoted the words of Sir Galahad, who declared that his strength was as the strength of ten men, because his heart was pure. He urged upon all his hearers to be earnest and constant in prayer, and to pray and strive for concentration in the work, as well as for an entire consecration of life. Power for useful service comes only from Christ, and the motto for each member of the Brotherhood should be "For Christ, in Christ, to Christ." It was said recently of a certain well-known statesman that he went straight from communion with God to the affairs of State. Let Jesus Christ be the foremost in all things with us. The Provost reminded his hearers that on that very day 480 years ago, the English army on the field of Agincourt had won a glorious victory over an enemy five times more numerous than they were. "Should not we, their descendants," the preacher declared, "strive to emulate the example which our forefathers had here given us in earthly matters in the spiritual welfare in which we are one and all of us constantly engaged. In the strength of Christ we should prevail if we prayerfully and earnestly sought His strength and help in time of need." The sermon was listened to throughout with the closest attention, and those present were evidently much impressed with the great earnestness of the preacher.

On Saturday morning at 7.30, a corporate communion was held in St. James' Cathedral, the Lord Bishop of the diocese being the celebrant. Nearly 200 communicated. This was followed by a breakfast in the adjoining schoolhouse, kindly provided by the Toronto branches of the Woman's Auxiliary. At 9.30 the Convention met for the purposes of organization, when addresses of welcome to the delegates were delivered by the Lord Bishop of Toronto, and Mr. T. R. Clougher, the chairman of the Toronto local assembly council. Half an hour later the Conference proper began. The Rev. Canon Sweeny, R.D., of St. Philip's, Toronto, took the choir. The two subjects taken up at the morning Conference were (1) "The Source of Power"; (2) "The Use of such Power." Under the first heading papers were read on the subjects of "Prayer" by A. W. Connor, of St. John's, Hamilton, and "The Holy Communion," by the Rev. J. C. Farthing, rector of Woodstock, Ont. Under the second heading the Rev. F. DuMoulin, of Holy Trinity Church, Toronto, gave a most useful and stirring address on "Service," the key-note of which was entire consecration of the life to the service of God. Among other things the speaker urged upon his hearers that they were not to attempt to do great things, but should strive to do little things well. Mr. F. W. Thomas, of St. Matthew's, Toronto, followed with

a paper on "Man to Man Contact," the gist of which may be summed up in the words, "Touch your next man." Both papers and addresses were most useful and helpful.

At noon, an open discussion followed upon the subject, "What Constitutes a Brotherhood Man?" which was opened by Mr. J. W. Wood, of Chicago. He was followed by Dr. Dudley, the Lord Bishop of Kentucky, who was very warmly received. Several others took part in the discussion, notably Messrs. N. F. Davidson, of Toronto, Mr. McBee, of Lincolnton, N.C., and the Rev. J. Faber, of Albany, N.Y. From 1 to 2.30 p.m., a recess was taken for lunch, and at the latter hour the subjects of (1) "An International Convention," and (2) "The Revival and Extension of Brotherhood Work in Ontario," were informally discussed. At 3.30 p.m., the afternoon session began. Mr. T. R. Clougher, of Grace Church, Toronto, presided, and the opening Collects having been read by the Rev. J. K. MacMorine, of St. James', Kingston, the chairman called upon Mr. Roper, the rector of St. Thomas, Toronto. The subject dealt with during the afternoon was "What to Do and How to Do It." The Rev. J. C. Roper gave a stirring address upon the first three words. He urged upon all to be more earnest in carrying out, even more perfectly than heretofore, the two guiding rules of the Brotherhood, viz., the Rule of Prayer and the Rule of Service—not to be content merely with the doing of them, but to do them well. The members of the Brotherhood must combine prayer and effort. In preparing for a Bible or Sunday-school class the needs and the characteristics of each individual member must be borne in mind. Prayer also must be made for each individual in the class. Be loyal to the vows and strive to carry out in life the spirit of the society. The members must not be content only with aggressive work, but must undertake defensive work also, especially amongst young people who had just left the influences of home and the Bible class for their work in various business houses. This was the most critical time of a young man's life. In going out into the business world they were very often subject to evil influences. That was the time for the members of the Brotherhood to get hold of them and shelter them, and lead them in the right path. No clergy could reach them there, but godly laymen could. It was the duty of the elder laymen to look after the younger men. They were further to be earnest in prayer and in spiritual life generally. They must be wideawake. Loyal servants look after the interests of their masters. So also must the St. Andrew's men be loyal to their Master's interests in all things, and be ready to use every opportunity given to further them. Above all, they must be steadfast in the faith.

Mr. R. J. Brown, of St. Stephen's, Toronto, spoke next on "The Spirit of Doing," and he urged upon his hearers to pray constantly and earnestly for the Spirit of God, for it was impossible to work without the aid of the Holy Spirit. They must be constant and regular in their attendance upon all means of grace. Strive to be in earnest in all things, both moral and spiritual, so that people with whom they mixed would be influenced by their example, for they must remember that "Example is better than precept." Even the little office boy, the speaker said, could tell whether they were in earnest or not. He closed with these words, "Your life in the office, your life everywhere, is the work that will tell." Judge Senkler, of Perth, followed on "The Way to go About it." Some men, he declared, said that the Brotherhood men started with too high an ideal. The St. Andrew's men were, however, but striving to live up to that ideal, the like of which all baptized members of the Church should strive to attain. Brotherhood work was only auxiliary to Church work. The speaker strongly advocated the study of human nature; above all things strive to cultivate tact. As lawyers study briefs so as to try and find out the weak points in their adversaries' case, so they must study human nature and men's peculiarities, so that they could find out the weak side of a man and attack him from thence. Mr. Silas McBee brought the afternoon's session to a close with an admirable speech on "The Duty Done," which he declared was to do what they could. Duty could not be perfected in this world. The general idea of the average Christian man in the way of Christian duty was limited to attendance at church and at the Holy Eucharist. This was not enough. The Brotherhood men must strive to live out the Christian life. Christian duties were never completed